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THE PALI
AND
BATTLE OF NUUANU

KALIUWAA FALLS
AND
KAMAPUAA
THE DEMIGOD

(Revised from the Hawaiian Annual and Hawaiian Folk-Tales,)

BY

THOS. G. THRUM

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The Church College of
Hawaii

HONOLULU, 1920

FOREWORD

As a souvenir of notable scenes of Oahu, and historic traditions and myths connected therewith, these few tales are selected to meet the frequent call for the unvarnished stories of the early Hawaiian bards relating to these points of deep interest and lasting memory to all visitors.

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VIEW OF KOOLAU FROM THE PALI GAP.

J. J. Williams, Photo

The Pali and Battle of Nuuanu

THE PALI
AND
BATTLE OF NUUANU

Honolulu's Lion is the Pali. Its scenic attractions may have equals in other lands, but no rivals. Various writers agree upon this fact, that, for a genuine surprise there is nothing just like it in all the earth; while the celebrity given it through the memorable battle of Nuuanu, at Kamehameha's conquest of the island, has insured it undying interest to strangers and residents alike.

This decisive battle by which Kamehameha became conqueror of the group (save Kauai) took place in May, 1795, and though it is but a memory of the past—a tradition—yet the event claims the pilgrimage of many visitors from year to year, all of whom are alike charmed with the complete surprise experienced at the rare and grand view at the pali gap which opens up suddenly, and reveals the majestic "blue palis of Koolau" receding in the distance, with its rolling plains some eight hundred feet beneath, now a living verdure of cultivation, and the bright waters of the Pacific beyond, presenting a picture of which one never tires, no matter how familiar it may become through frequent visits.

Inquiries by visitors and others constantly arise for an account of the historic battle of Nuuanu. Unfortunately this inquiry is but partially met in

the condensed account in Alexander's "Brief History of the Hawaiian People," the only work available, the more extended narrations by earlier writers being long since out of print.

This then is our apology for the preparation of the following record, for which we are indebted to Jarves' "History of the Hawaiian Islands," and Fornander's "Polynesian Race."

Following Vancouver's departure in 1794, war preparations were resumed; Kamehameha equipping himself for further conquests, and the kings of the leeward islands combining to check his rising power. Jarves states that:

"Kaeo, King of Kauai, and Kahekili, King of Maui and Oahu, united their forces at the latter island and sailed with a large number of canoes for Hawaii to give battle to Kamehameha. The naval force of Kamehameha included the first island-built schooner, *Britannia*, armed with three brass cannon taken from Captain Metcalf's vessel, *Fair American*. He met the would-be invaders in an engagement off Kohala and destroyed or dispersed the combined fleet. The vanquished chiefs escaped and fled to Maui.

"Kahekili, worn down with age and misfortunes, foreseeing the ultimate triumph of his foe plead for a truce. Replying to a message from Kamehameha he said: 'Wait till the black kapa covers me and my kingdom shall be yours.' His death occurred shortly afterwards. His kinsman Kaeo, unmindful of their common enemy, laid claim to his dominions, in defiance of the legal rights of his nephew, Kalani-

kupule. The latter, with the assistance of Captain Brown of the English ship *Butterworth* and his crew, not only repelled him but threatened his own island. This was in 1794. * * *

"Kamehameha, supported in his ambitious desires by the last words of Kahekili, set out with all his disposable force, which was said to have amounted to sixteen thousand men, to subjugate the neighboring islands. John Young, Isaac Davis, and a few other foreigners, expert in the use of fire arms, accompanied him. Maui, Lanai and Molokai were quickly subdued. Oahu, where Kalanikupule, heir of Kahekili, had retired to was his next aim."

Fornander gives the following interesting version (from native sources) of this movement, with much detail of Kaiana, the high chief, who seceded from Kamehameha's invading army and joined the Oahu forces.

"The strength of Kamehameha's army of invasion has never been definitely stated by native historians. That it was not only unprecedently large, but also organized and armed according to all the latest instructions of Vancouver to Kamehameha, may be taken for granted. In the month of February, 1795, Kamehameha left Hawaii with a fleet of canoes which when it arrived at Lahaina, Maui, is said to have occupied the beach from Launiupoko to Mala. Refreshments being the only object of stopping at Lahaina, the town was plundered, after which the fleet proceeded down the channel and came to at Kaunakakai, Molokai, being distributed along the shore from Kalaniula to Kawela.

"For some time previous to this great enterprise a coolness, that at any moment might become an open rupture, had been growing between Kaiana and Kamehameha and his aged chiefs and supporters. The latter were offended at the airs of superiority which Kaiana gave himself on the strength of his foreign voyages and foreign knowledge, and they were jealous lest his influence with Kamehameha should overshadow their own; while Kamehameha, on his part, deeply distrusted the loyalty of Kaiana, whose ambition he measured with his own, but who had hitherto lived too circumspect to give an open cause to fasten a quarrel upon him and precipitate his ruin. Kaiana, on the other hand, had for some time been painfully aware that his influence was waning in the council of Kamehameha, and that his conduct was watched by no friendly eyes. His proud spirit chafed at his owning fealty and allegiance to Kamehameha, whom he looked upon as no greater chief than himself, a cadet of the younger branch of the royal house of Keawe, whom the fortune of Mokuohai's successful battle and the, for the times, unexampled constancy of the great Kona chiefs had placed at the head of affairs on Hawaii. Still, when the summons was issued for the invasion of Oahu, Kaiana appeared at the rendezvous with his contingent of canoes, of warriors and arms, as numerous, and as well equipped as those of any other district chief. If he meditated defection or treason that was not the time to show it. He knew full well that it might have delayed the expedition, but it would have ensued his utter and complete ruin

to attempt single handed to fight Kamehameha and the combined forces of the rest of Hawaii. And so Kaiana sailed with the rest of the fleet to Lahaina and Molokai. What additional or later provocations Kaiana may have given to Kamehameha are not known, but after the arrival of the fleet at Molokai, at the very first council of war or of state that Kamehameha held at Kaunakakai with his chiefs to discuss and arrange the plans of the campaign against Oahu, it is certain that Kaiana was not invited to attend.

"To a man like Kaiana this omission was not only a slight, that might be explained and forgiven, but an actual omen of danger that must be attended to and met or averted. He felt morally certain that his own death was as much a subject of discussion as the invasion of Oahu. Restless and annoyed, he left his quarters at Kamiloloa and went to Kalamaula, passing by Kaunakakai where the council was held. Calling at the house occupied by Namahana, the mother-in-law of Kamehameha and wife of Keeaumoku, Kaiana was invited in. After the usual salutations he said: 'I called out of affection for you all to see how you are after the voyage, and as I was coming along I find the chiefs are holding a council, and was considerably astonished that they should do so without informing me of it.' Namahana replied: 'They are discussing some secret matters.' 'Perhaps so,' said Kaiana, and the subject was dropped; but he knew the men and their temper too well, and knew the only secret matter for their deliberation to which he

could not be a party, would be a question affecting his own fate.

"Returning from Kalamaula, as he was passing Kapaakea, where Kalaimoku's quarters were, he heard a voice calling, 'Iwiula e! Iwiula e! Come in and have something to eat.' Recognizing the voice of Kalaimoku, Kaiana entered and sat down. * * * No exact or reliable account of the conversation that took place has been obtained, though it is referred to by native writers, but it appears that Kaiana made some appeal to Kalaimoku on the strength of their common kindred to the Maui royal family, and that he received evasive and unsatisfactory answers. So much was Kalaimoku impressed with the manner and purport of Kaiana's discourse, that, fearing lest some one should have betrayed the resolution of the council to Kaiana, he went to Kaunakakai as soon as the latter had gone and informed Kamehameha, who, however, treated the matter with apparent indifference.

"From his interview with Namahana and with Kalaimoku, it was now clear enough to Kaiana's mind that his ruin and death had been determined upon, and when he returned to his own quarters he informed his brother Nahiolea of the state of affairs, telling him that if they remained with Kamehameha they would be killed secretly and suddenly; but if they joined the forces of Kalanikupule, the son of their brother Kahekili, they might fall in battle, but if so, they would die like men and chiefs, with their faces to the foe, and with numbers to accompany them in death.

"Whatever may have been the resolution of the council affecting Kaiana, its execution was apparently deferred and the invading fleet left Molokai in the same order and high spirit as it had arrived.

"Kaiana's resolution, however, had been taken and his plans formed. When that portion of the fleet which carried the wives and daughters of Kamehameha and the principal chiefs was ready to start, Kaiana goes to the canoe where his wife Kekupuohi was sitting, and, bidding her a tender farewell, tells her of his intention to secede and join Kalanikupule. She expressed some astonishment, but said she preferred to follow her chief (Kamehameha), and that thus, in case of unforeseen events both their interests might be best subserved.

"It has never been stated if the whole or what portion of Kaiana's contingent followed in his defection. The number must have been considerable, however, including his own and his brother's immediate friends and retainers. Neither has it been stated whether the passage across the channel was made in the night or in the day time. Certain it is, however, that during the passage Kaiana and his adherents separated from the main fleet and landed on the Koolau side of Oahu, whence, crossing the mountain, they joined Kalanikupule.

"In the meantime Kamehameha landed his fleet and disembarked his army on Oahu, extending from Waialae to Waikiki. Consuming but a few days in arranging and organizing, he marched up the Nuuanu valley, where Kalanikupule had posted his forces, from Puiwa upwards. The hostile forces

met at Laimi and Puiwa (on the right hand side of the valley), and for awhile the victory was hotly contested."

Jarves in his account says: "The position of the Oahu army was on the steep side of the hill, about three miles in the rear of the town of Honolulu. A stone wall protected them in front, and the steepness of the ground availed them against an assault. Believing themselves secure, they defied their enemies with insulting gestures and bravadoes. A field piece, which Young had brought to bear upon them, knocking the stones about their heads, and disordered their ranks so that they broke and fled. Its most fatal result was the death of Kaiana, who was killed by a ball. His loss spread consternation among his troops and rendered the victory comparatively easy.

"The forces of Kamehameha charged; in the onslaught many of the Oahuans were slain, and the rest pursued with great slaughter until they were driven to the end of the valley, which terminates in a precipice of six hundred feet nearly perdicular height, forming a bold and narrow gorge between two forest-clad mountains. A few made their escape; some were driven headlong over its brink, and tumbled, mangled and lifeless corpses, on the rocks and trees beneath; others fought with desperation and met a warrior's death."

Fornander's account differs somewhat, as seen in the following: "The superiority of Kamehameha's artillery, the number of his guns, and the better practice of his soldiers, turned the day in his favor,

and the defeat of the Oahu forces became an accelerated rout and a promiscuous slaughter. Of those who were not killed, some escaped up the sides of the mountains that enclose the valley on either side, while a large number were driven over the Pali of Nuuanu, a precipice of several hundred feet in height, and perished miserably. Kaiana and his brother Nahiolea were killed early in the battle. Koalaukani, the brother of Kalanikupule, escaped to Kauai. Kalanikupule was hotly pursued, but he escaped in the jungle, and for several months led an errant and precarious life on the mountain range that separates Koolaupoko from Ewa, until finally he was captured in the upper portion of Waipio, in the Ewa district, killed, and brought to Kamehameha, and sacrificed to the war-god Kukailimoku."

Kaliuwaa Falls
and
Kamapuaa
The Demi-God

KALIUWAA FALLS. *D. F. Thrum, Photo*

KALIUWAA FALLS
OR
SACRED VALLEY

Some twenty-five miles from the pali gap, to the northward, is situated the famous Kaliuwaa falls, at the head of Punaluu valley, the remarkable geological formation of which, as also being the scene of the demigod Kamapuaa's legendary exploits of ancieint time, has made the locality a Mecca for sight-seeing tourists and others in undiminished annual numbers.

The following descriptive account of a recent summer outing may serve as an aid to others to do likewise.

The trip to windward Oahu by way of the pali by auto was one of rare delight, the weather being fine, with a gentle breeze aiding that occasioned by speed of the machine. The vista of Koolau that opens up surprisingly as the Nuuanu pali gap is reached, familiar as was the scene, seemed more beautiful than ever with its rolling low land varicolored by pasture and cultivated fields of pineapple, banana, rice and garden truck in various stages of growth, with clumps of trees and stretches of guava bushes lending deeper shades of green. But the noted "blue palis of Koolau," the mountain cliffs of some 2500 feet that stand majestically at the district's back, presented a delightful scene with

the peculiar light of a veiled afternoon sun which revealed more distinctively the myriad moss-covered cathedral-spire formations as tier on tier they recede, with here and there a silver stream threading its way between the crowded, narrow ravines.

The recent concreting of the long tortuous pali road has overcome the hitherto objectionable feature of the trip, and naturally lures one on.

With the extensive pineapple culture now prosecuted throughout the district, the groves of wild guava of Kaneohe have been much reduced, still, there are sections where the bushes line the road in sufficient strength to laden the air with the fragrance of bloom or ripening fruit, according to season.

Hawaii's predominating flower color, yellow, is in evidence all the way. Besides the Solomon's Blossom with its profuse clusters, is the Hau (Hibiscus) whose morning opening is always the canary shade, but which turns reddish toward evening—its one day spent. One large tree on the way showed a departure from the ordinary in that the flowers at 2 p. m. were of a terra cotta hue. The increasing variety of cultivated hibiscus is in evidence on all sides, which with other flowers, brighten many of these country homes and render them attractive to passers by. The one pathetic impression in these out-district visits is the number of old, dilapidated houses of past generations—evidences of once thickly populated sections—whose places are taken by alien Chinese or Japanese who care nought for comfort or appearance, while he makes the most he can during the life of his lease. In pleasing contrast is the

bustling center of activity at Libbyville with its extensive pineapple cannery and other buildings essential to such an enterprise, and the paternal Mormon village of Laie.

Another evidence of the past is met with at Kualoa point, where stand the ruins of one of the early Oahu sugar mills, which struggled for an existence under the Judds and Wilders before the days of reciprocity, and was abandoned just before relief to the industry came in sight, since which time the estate has been devoted to stock and cattle raising. From this point to our destination the road skirts the beach along which playful wavelets lap the white strand, waves rendered docile by the guarding reef a mile or so from shore, where the surf dashes in futile effort of the ocean swell to come further.

After a little over two hours ride we reach the scattered village of Hauula, and turn up from the beach road to the hotel. Just why it is back from the main thoroughfare, that the fronting sea is robbed of its ocean view by the obstructing trees that stand between, is a puzzle to most patrons, especially those who delight to take advantage of the fine sea-bathing of the locality.

The little dinky railroad service of this section does not run its narrow-gauge passenger coach connecting regularly with the O. R. & L. train at Kahuku as it used to, but confines itself to freighting cane since its change of ownership some months ago to the Mormon Colony at Laie, running any old time except Sunday. This naturally affects the hotel, which came into being as a mutual accommodation

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opposite the station, and accounts for its not being on the main road, or on the beach.. Still, with the regular daily auto service of two or three rival lines, the public is fairly well served, except at times the crowded condition is apt to sandwich one between angels, or imps.

As a delver into the myths and traditions of the land it behooved me to take advantage of the fine weather conditions and visit the scene of Kamapuaa's alleged marvelous exploits up the narrow gorge of Punaluu, but a few hours tramp from the hotel.

For guide, informant and helper—if need be—I took a young native familiar with the historic valley and set out about 9 a. m. To reach the Punaluu trail we passed through fields of cane and along loose stone divisions (for protection from freshets), emerging at the mouth of the valley above all cultivation where we struck the trail. This led along comparatively smooth rising ground for some distance, and beyond our first stream crossing. Before reaching the woods a large boulder of hollowed shape on one side, adjacent to the road, is pointed out as where the demigod hid when escaping from Olopana's men. The story goes that his place of hiding was revealed to the pursuers by two men on the hill-slope of the vicinity, whereupon Kamapuaa jumped up and seizing a large rock hurled it at the tell-tales. It lodged in the hill top and has so remained to this day. The boulder by the wayside where he had hid had upon it the offerings of devotees, such as leaves, or sprigs, or flowers, with a small stone placed thereon, to pro-

pitiate the deities of the glen for a safe and successful valley trip, guarding against danger of falling boulders, or injury in crossing and recrossing its stream as one has to do some seven or eight times each way. This tribute is in evidence every few yards, and the custom was duly observed by my factotum at the first rude altar. It may be that this very general observance of pagan custom is why it is frequently called the "sacred valley."

The gorge will be described briefly later, but I stood amazed at times traveling up this narrowing wedge of sheer cliffs on looking up at their increasing height, reaching some 2000 feet, where they seemed ready to topple over on one. The famous gouge or curve-shaped cliff of Kamapuaa's is at the left side as one proceeds up the valley, some distance from the head, but about where the falls come into view between the tangle of ohia trees. The curved cliff slants backward slightly and is furrowed as of moss growth, not bare water-worn rock face. Looking up its narrowing length is like looking up the inner side half of an immense round chimney. This grooved cliff gives the name to the valley and falls.

At the wedge head of the gorge is the waterfall, pouring out from a great oval hole in the face of the perpendicular cliff as though it had a lake behind it. This fall is but 87 feet high, and the clear, inviting pool at its base is said to be bottomless, though I have never known this to deter any of the many valley trampers from a refreshing bath in its cool waters.

An early writer gives the following account of the

locality, and brief mention of Kamapuaa and his exploits which has made Kaliuwaa famous.

"The valley runs back some two miles, terminating abruptly at the foot of the precipitous chain of mountains which runs nearly the whole length of the windward side of Oahu, except for a narrow gorge which affords a channel for a fine brook that descends with considerable regularity to a level with the sea. Leaving his horse at the termination of the valley and entering this narrow pass of not over fifty or sixty feet in width, the traveler winds his way along, crossing and recrossing the stream several times, till he seems to be entering into the very mountain. The walls on each side are of solid rock, from two to three hundred and in some places four hundred feet high, directly overhead, leaving but a narrow strip of sky visible.

Following up the stream for about a quarter of a mile, one's attention is directed by the guide to a curiosity called by the natives a *waa* (canoe). Turning to the right, one follows up a dry channel of what once must have been a considerable stream, to the distance of fifty yards from the present stream. Here one is stopped by a wall of solid rock rising perpendicularly before one to the height of some two hundred feet, and down which the whole stream must have descended in a beautiful fall. This perpendicular wall is worn in by the former action of the water in the shape of a gouge, and in the most perfect manner; and as one looks upon it in all its grandeur, but without the presence of the cause by which it was formed, he can scarcely divest his mind of the

impression that he is gazing upon some stupendous work of art.

Returning to the present brook, we again pursued our way toward the fall, but had not advanced far before we arrived at another, on the left hand side of the brook, similar in many respects, but much larger and higher than the one above mentioned. The forming agent cannot be mistaken, when a careful survey is made of either of these stupendous perpendicular troughs. The span is considerably wider at the bottom than at the top, this result being produced by the spreading of the sheet of water as it was precipitated from the dizzy height above. The breadth of this one is about twenty feet at the bottom and its depth about fourteen feet. But its depth and span gradually diminish from the bottom to the top, and the rock is worn smooth as if chiseled by the hand of an artist. Moss and small plants have sprung out from the little soil that has accumulated in the crevices, but not enough to conceal the rock from observation. It would be an object worth the toil to discover what has turned the stream from its original channel.

Leaving this singular curiosity, we pursued our way a few yards farther, when we arrived at the fall. This is from eighty to one hundred feet high, and the water is compressed into a very narrow space just where it breaks forth from the rock above. It is quite a pretty sheet of water when the stream is high. We learned from the natives that there are two falls above this, both of which are shut out from the view from below, by a sudden turn in the course of

the stream. The perpendicular height of each is said to be much greater than of the one we saw. The upper one is visible from the road on the sea shore, which is more than two miles distant, and, judging from information obtained, must be between two and three hundred feet high. The impossibility of climbing the perpendicular banks from below deprived us of the pleasure of further ascending the stream toward its source. This can be done only by commencing at the plain and following up one of the lateral ridges. This would itself be a laborious and fatiguing task, as the way would be obstructed by a thick growth of trees and tangled underbrush.

The path leading to this fall is full of interest to any one who loves to study nature. From where we leave our horses at the mouth of the valley and commence entering the mountain, every step presents new and peculiar beauties. The most luxuriant verdure clothes the ground and in some places the beautifully burnished leaves of the ohia, or native apple-tree (*Eugenia malaccensis*), almost exclude the few rays of light that find their way down into this secluded nook. A little further on and the graceful bamboo sends up its slender stalk to a great height, mingling its dark, glossy foliage with the silvery leaves of the kukui, or candle-nut (*Aleurites moluccana*); these together form a striking contrast to the black walls which rise in such sullen grandeur on each side.

Nor is the beauty of the spot confined to the luxuriant verdure, or the stupendous walls and beetling

crags. The stream itself is beautiful. From the basin at the falls to the lowest point at which we observed it, every succeeding step presents a delightful change. Here its partially confined waters burst forth with considerable force, and struggle on among opposing rocks for some distance; there, collected in a little basin, its limpid waves, pure as the drops of dew from the womb of the morning, circle round in ceaseless eddies, until they get within the influence of the downward current, when away they whirl, with a gurgling, happy sound, as if joyous at being released from their temporary confinement. Again, an aged kukui, whose trunk is white with the moss of accumulated years, throws his broad boughs far over the stream that nourishes his vigorous roots, casting a meridian shadow upon the surface of the water, which is reflected back with singular distinctness from its mirrored bosom.

To every other gratification must be added the incomparable fragrance of the fresh wood, in perpetual life and vigor, which presents a freshness truly grateful to the senses. But it is in vain to think of conveying an adequate idea of a scene where the sublime is mingled with the beautiful, and the bold and striking with the delicate and sensitive; where every sense is gratified, the mind calmed, and the whole soul delighted.

Famed as this spot is for its natural scenic attractions, intimated in the foregoing description, its claim of distinction with Hawaiians is indelibly fixed by the traditions of ancient times, the narration of which, at this point, will assist the reader to under-

stand the character of the native mind and throw some light on their history.

Kamapuaa the Demigod.

Tradition in this locality deals largely with Kamapuaa, the famous demigod whose exploits figure prominently in the legends of the entire group. Summarized, the story is about as follows:

Kamapuaa, the fabulous being referred to, seems, according to tradition, to have possessed the power of transforming himself into a hog, in which capacity he committed all manner of depredations upon the possessions of his neighbors. He having stolen some fowls belonging to Olopana, King of Oahu, the latter, who was then living at Kaneohe, sent some of his men to secure the thief. They succeeded in capturing him, and having tied him fast with cords, were bearing him in triumph to the king, when, thinking they had carried the joke far enough, he burst the bands with which he was bound, and killed all the men except one, whom he permitted to convey the tidings to the king. This defeat so enraged the monarch that he determined to go in person with all his force, and either destroy his enemy, or drive him from his dominion. He accordingly, despising ease inglorious,

> Waked up, with sound of conch and trumpet shell,
> The well-tried warriors of his native dell,

at whose head he sought his waiting enemy. Success attending the king's attack, his foe was driven from the field with great loss of men and betook himself to the gorge of Kaliuwaa, which leads to the falls. Here the king thought he had him safe; and one would think so, too, to look at the immense

precipices that rise on each side, and the falls in front. But the sequel will show that he had a slippery fellow to deal with, at least when he chose to assume the character of a swine; for, being pushed to the upper end of the gorge near the falls, and seeing no other way of escape, he suddenly transformed himself into a hog, and, rearing upon his hind legs and leaning his back against the perpendicular precipice, thus afforded a very comfortable ladder upon which the remnant of his army ascended and made their escape from the vengeance of the king. Possessing such powers, we may imagine how he could follow the example of his men and make his own escape. The smooth channels before described are said to have been made by him on these occasions; for he was more than once caught in the same predicament. Old natives still believe that they are the prints of his back; and they account for a very natural phenomenon, by bringing to their aid this most natural and foolish superstition.

Many objects in the neighborhood are identified with this remarkable personage, such as a large rock to which he was tied; a wide place in the brook where he used to drink; and a number of trees he is said to have planted.

Tradition further asserts that Kamapuaa conquered the volcano, when Pele its goddess became his wife, and that they afterward lived together in harmony. That is the reason why there are no more islands formed, or very extensive eruptions in these later days, as boiling lava was the most potent weapon she used in fighting her enemies, throwing out such quantities as greatly to increase the size of the islands, and even to form new ones.

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